Christian Directions,

SHEWING

How to walk with GOD All the Day long.

Drawn up for the use and benefit of the Inhabitants of St. SEPULCHRES Parish.

By THO. GOUGE, *late Pastor thereof.*

Whereunto is added,

His Sermon of ALMES,

On 1 *Tim.* 6. 17, 18, 19.

WITH A

JUDICIOUS DISCOURSE

OF

Mr. RICH. BAXTERS,

Touching what proportion of his estate, every man should devote to charitable uses. In a Letter to the Author.

LONDON,
Printed by *R. Ibbitson*, and are to bee sold by *J. Wright*, at the *Kings-head* in the *Old-Bayley*.
MDCLXIV.

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TO

The truly Pious and Religious

GENTLEWOMAN,

Mrs. *JUDETH GOULD*,

Late Wife of

JOHN GOULD, Esq;

AND

To all the rest of the Inhabitants of *CLAPHAM*, Grace, Mercy, Peace, &c.

I Did not know how to pay my Respects to the Memory of so Eminent a Saint, and Worthy a Person, as our late (too early) Deceased Friend; nor how to give so lively

lively a Testimony of my entire affectionate love to your Souls; nor make my serious Sentiments and Sympathy (which I bear with you in this our common loss) manifest to the World; nor answer the Call of so Stupendious awakening a Providence, if I had not according to my little skill broken the bonds of Modesty, and rear'd this Pillar (In perpetuam hujus Rei Memoriam) *inscrib'd with that golden Sentence from Heaven;*

Mark the Perfect man, and behold the Upright, for the end of that Man is Peace.

You have here presented to you, that from the Press, which once you heard from the Pulpit, wherein I follow

follow the counsel and conduct of wiser heads than my own.

The Lord hath lately alarm'd us with much Sickness and many Deaths: Death and Judgment, Heaven and Hell, are no little things; yet I am afraid we are no more affected with them, than the People of Israel *were with* Amasa's *Death,* 2 Sam. xx. 12. While he lay dead in their sight, they all stood still; but when he was removed, and a Cloth laid over him, they all went on in pursuit of *Sheba*, the Son of *Bichri*. *So while we see our Friends dead, or dying, we are a little serious; but when they are laid in their Graves, we follow this World, and are apt to*

forget

forget Death and Judgment to come: Though we know it is not the Riches of this World, but the Righteousness of Christ; not greatness, but goodness, that will stand us in stead when we die.

May this little Book lie before you, to mind you of these things; it will serve as King Philips Boy, who saluted him every Morning with a Memento Philippe quod sis mortalis. *It contains nothing but sensible plain truths, concerning a Plain and Upright man; from one that had rather speak five words in plainness to Edification, than ten thousand in a forc'd style, or vain affectation.*

That which I greatly desire (at

this

this time) *is* Eliſha's *wiſh to* Elijah, 2 *King.* 2. 9. *that now you have ſuſtained a very great loſs in the departure of ſo uſeful a Friend*, A double portion of his ſpirit may be upon you. *I ſhall now leave you to read and tranſcribe in your hearts, and copy out in your lives theſe few Characters and Rules of a Perfect and Upright man, that you may have Peace at the laſt, which the God of peace grant both to you and to him; Who is*

Your moſt entirely

Affectionate Friend, and

Faithful Servant,

P. L.

this time) is Elisha's wish to Elijah, 2 King. 2. 9. that now you have sustained a very great loss in the departure of so useful a Friend, A double portion of his spirit may be upon you. I shall now leave you to read and transcribe in your hearts, and copy out in your lives these few Characters and Rules of a Perfect and Upright man, that you may have Peace at the last, which the God of peace grant both to you and to him; Who is

Your most entirely

Affectionate Friend, and

Faithful Servant,

P. L.

A FUNERAL SERMON ON PSALM XXXVII. 27.

Mark the Perfect man, and behold the Upright, for the end of that man is Peace.

Little before *Israel* (after their long Wilderness-Pilgrimage) were to pass over *Jordan*, *Moses*, that eminent Servant of the Lord (to whom he had committed the conduct of his Peo-

ple) *died*; in the laſt Chapter of *Deuteronomy*, and at the 8th. ver. the Children of *Iſrael* wept and mourned for him 30. days; and rather than he ſhould want a Funeral Sermon, the Great God (with reverence be it ſpoken) became the *Preacher* himſelf; *Joſhua* 1. 2. ſaying, *Moſes my Servant is dead.*

This day (you all know) there is a *Great Man* fallen among us, and what Terrible waters of *Jordan* we muſt paſs through, who can tell? He is taken away in the fullneſs of his ſtrength, and in the day of his uſefulneſs and activity; your bitter mourning, ſad countenances, and weeping eyes, proclaim your ſad and ſerious Reſentment; and whiles we are grieving here upon Earth, that we have loſt the Company

of

of ſo *Excellent* a Perſon, and ſo Dear a *Friend*, we may take an eaſie *proſpect*, and ſee how the Glorious Angels, and Glorified Spirits rejoyce and ſing together in Heaven, at the approach of his refined Spirit to be of their Society.

Out of that reſpect and honour that I bear to his Name and Memory, and from that Reverence and Holy awe that is due to ſuch a ſad and ſignal Providence of the Almighty, that neither He, nor It, may be ſlighted, or too ſoon forgotten, I have erected this *Monument*, with this Inſcription,

Mark the Perfect Man, behold the Upright, for the end of that man is Peace.

As men are wont to preſerve the Memory of their dear Deceaſed

Friends and Relations, by drawing their Pictures as much to the life as they can, that ſo they may have ſome ſhadows by them of their unexpreſſible worth: So I would preſent you with this Character of our departed Friend, wherein if my Pencil fail, the Spirit of God hath done it to the life in this Text, which is both a lively deſcription of this deceaſed Saint, and a full breaſt of living Counſels and Comforts for us his ſurviving Friends, *viz. Mark the Perfect man, and behold the Upright, for the end of that man is Peace.*

This whole Pſalm is the Golden Key of *David*, that opens the Cabinet of the hidden myſteries of Providence. There are myſteries in the Works, as well as in the Word of God. The

Pſalmiſt

Pſalmiſt undertakes a Vindication of thoſe unintelligible and aſtoniſhing Diſpenſations of Providence, when the Supream Lord and Governour of the World ſhall ſend Proſperity into the Houſes of the Wicked, and cauſe the Sun-ſhine of outward Mercies to reſt upon their Tabernacles, and crown their Families with an affluence of all temporal Comforts: When his deareſt Saints ſit ſolitary, their Habitations full of darkneſs, their Nights wearisome nights, their Days, days of trouble, and nothing but ſufferings, ſickneſs, and ſorrows attend them to their Grave.

He imparts to us this Heavenly art or skill, how to diſcern and underſtand aright theſe various workings and dealings of God, and that he doth theſe two ways.

Firſt, by ſhewing us the uſe of that Spiritual Teleſcope (*Faith*) by which we may perceive and give a right judgment of theſe things, and behold the purpoſe of God through his Providence, and be able to reconcile Providences and Promiſes when they ſeem moſt contrary, and in the Saints moſt cloudy and darkeſt day of trouble, ſee the bright ſide of the Cloud, and apprehend the Sun-ſhine of Divine favour upon their Spirits, and that when he gives the Wicked their hearts deſire, at the ſame time he ſends leanneſs into their ſouls.

Secondly: By directing us to judge of men, not ſo much by what they have of Viſibles, or things ſeen, as what they have of Inviſibles, or things not ſeen, nor by what they have of this

World

World in their preſent poſſeſſion, as by what they have of another World in futurition, nor by what they are, but what they ſhall be; not according to the occurrences of Life, but their happineſs in Death, which he thus demonſtrates from his own obſervation and experience in the Text and context.

In the 35. v. of this *Pſalm*, he ſhews us the Wicked in all their pomp and grandeur; *I have ſeen the Wicked in great power, and ſpreading himſelf as a green Bay-tree*, or as in the Margin, *a green Tree* that groweth in his own Soil: And what is this goodly ſhew? in the 36. verſe he ſaith, *Yet he paſſeth away, and loe, he was not; yea, I ſought him, but he could not be found.* And why could he ſee no more of him? He gives a reaſon in the 38. verſe, *The*

Transgressors shall be destroyed together, the end of the Wicked shall be cut off.

But is it so with the Saints? No: Though they be like a dry Tree, yet mark the Perfect man, trace him through all the troubles of life, *Behold the Upright, for the end of that man is Peace.*

The Text is a description of the Life and Death of a Pious man.

First his Life, that is Perfect and Upright.

Secondly, his Death, and that is Peace: The conclusion arises out of the Premises.

Mark the Perfect man, and behold the Upright, &c.

From the doubling of the terms, we may learn these three things, as intended thereby.

First, to mark him with a curious eye of observation, and serious consideration; to mark how

how he carries it toward God, & towards man; how he is at home and abroad; how he deports himself in every condition of Life; mark him exactly in all his Natural, Civil, and Spiritual actions; observe him Inside and Outside; the more you know him, the better you will love him; and the better you love him, the more you will look upon him: Behold his Life, and if there be no comlineſs in the outward appearance, yet there is comfort enough in his Death. *The end of that Man is Peace.* Even *Balaam* did wiſh, *Oh that I might die the death of the Righteous, that my latter end may be like his.*

Secondly; Mark him, and behold him with an eye of imitation; let the Upright man be the Copy, after which you write:

Though

Though we cannot ſafely follow Man in all things, becauſe the beſt Lights out of Heaven are but Moon-lights at beſt, and have their blemiſhes, yet we may ſafely follow them in their Uprightneſs; and 'tis our duty to follow them, as they are followers of Chriſt Jeſus, eſpecially in theſe three Specimens of their Uprightneſs.

Firſt, the Purity and Singleneſs of their heart, having the teſtimony of a good Conſcience, that there is no way of Wickedneſs in them; but they are like the followers of the Lamb, in *Rev.* 14. 5. *In whoſe mouth was found no Guile, for they are without fault before the Throne of God.*

Secondly, in the Beauty and Purity of a ſpotleſs life, whoſe Converſation as well as Conſcience is without ſpot and blame,

blame, abſtaining from all appearance of evil, according to that Exhortation in *Phil.* 2. 15. *That ye may be blameleſs and harmleſs, the Sons of God without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the World.*

Thirdly, In a faithful perſeverance in the ways of God, to the end, as in *Prov.* 4. 25, 26, 27. *Let thine eyes look right on, and let thine eye-lids look ſtraight before thee: Ponder the path of thy feet, and let all thy ways be eſtabliſhed: Turn not to the right hand, nor to the left*; which implies theſe two things eſpecially;

Firſt, That there muſt be no decays nor faintings in the way, and work of Holineſs, but a continual increaſe, as in *Prov.* 4. 18. *The path of the Juſt is as the ſhining light, that ſhineth more and*

more

more unto the perfect day, leſt it be with us, as it was charged upon *Epheſus*, as in *Rev.* 2. 4. *Nevertheleſs I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love*: As ſome underſtand, ſhe had left Chriſt, who was the Object of her love; or as others, She left that degree and meaſure of love, wherewith ſhe at firſt loved him. We muſt not only keep up the ſame heat of love, and heighth of affections to Chriſt, but love to Chriſt, being a Divine fire, muſt increaſe more and more, till the Soul aſcend in a holy flame into his Boſom.

Secondly, There muſt be no diverſion, or turning from the ways of God, neither to the right hand, nor to the left, (*i. e.*) either to avoid the frowns on the one hand, or to enjoy the ſmiles

of

of the world on the other hand: Or elſe

Firſt, Not turn to the right hand by any exceſſes, or doing more than God hath commanded; for God will ſay to men that do ſo, *Who hath required theſe things at your hands?* Or charge us as he did the People, *Jer.* 7. 31. *That they did that which came not into his heart*: Their hearts can never be right with God, that is only right in their own eyes.

Secondly, Turn not to the left hand, by any defects or neglect of what God hath commanded, but go ſtraight on, as the Kine that carried the Ark, 1 *Sam.* 6. 12. *They went ſtraight on, and turned not as they went.* Let it be your aim to be thorow-pac'd in Religion; throughout with God, that though you cannot do all

the

the good, and ſhun all the evil you would, yet you may be able to ſay, as in *Pſal.* 18. 21. *I have kept the ways of the Lord, and have not wickedly departed from my God*; and in the ſhutting up of our days, appeal with good *Hezekiah*, *Iſa.* 38. 3. *Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart.*

Thirdly, It implies, *To behold the Upright man*, till he comes to the Grave; *Mark the Perfect man*, obſerve his Life, behold him till ye ſee his latter end, till ye ſee how he comes off the Stage; the end of that man is to be conſidered, as well as his beginning; ſee him in Life, ſee him in Death. Death is ſaid to be a mans End in ſeveral reſpects.

1. As

1. As it puts an end to all the actions of his life, when death appears, it ſhuts the Windows, binds up or breaks the Working-inſtruments, *Eccleſ.* 9. 10. *Solomon* tells us, *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.*

2. 'Tis the end of man, becauſe it brings man to the end of his Journey; therefore when man dyeth, he is ſaid to go to his Long home, *Eccleſ.* 12. 5. the Grave is ſaid to be his Long home, not his laſt home, for the body muſt not lodge there for ever; nor is it ſaid to be his long home, becauſe he is long going thither, for many times we ſtep from the Womb into the Tomb, or in the midſt of our days, drop into the Grave; but 'tis called

our

our Long home, becauſe of our long ſtay there.

3. Death is called the end of man, becauſe it puts an end to all the troubles, temptations, fears, and pains of life; it is the Out-let of all Miſery, and the In-let to all Happineſs. When Death cometh to put an end to the days of the Upright, he then begins his Triumphs, and may go away with Colours flying, and Trumpets ſounding, *O Death, where is thy Sting? O Grave, where is thy Victory?*

Obſerv. From the whole, I ſhall give you this Doctrinal point; That He that is Perfect and Upright in his Life, ſhall certainly have Peace in his Death.

When the Queſtion is asked, Who ſhall be admitted into the Mount *Zion* below, or enter into the new *Jeruſalem* above?

the

the Answer from Heaven is; *Psal.* 15. 1, 2. as you may see; *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He that walketh Uprightly, and worketh Righteousness, and speaketh the Truth in his heart.*

That great Gospel-promise, *Isa.* 26. 2, 3. *Open ye the Gates, that the Righteous Nation, which keepeth the Truth, may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee.* It is also promised in *Isa.* 57. 1, 2. *The Righteous perisheth, and no man lays it to heart, and Merciful men are taken away, none considering that the Righteous is taken away from the evil to come.* He shall enter into peace; they shall rest in their Beds, each one walking in his Uprightness.

In opening and confirming this Doctrine, I shall shew you three things; First,

First, What is meant by theſe terms, Perfect, and Upright, as they are underſtood ſometimes in the ſame, and ſometimes in a different ſenſe; ſometimes they are taken *Conjunctim*, and as Synonymous, ſignifying one and the ſame thing; and ſometimes *diviſim*, ſeverally.

First, As they are taken *diviſim*, ſo the word Perfect here, ſeems to relate to the Upright mans Inſide, and to the pure frame of his heart eſpecially, and the regular motions of all the faculties of the ſoul: In this ſenſe it is taken chiefly in that command of God to *Abraham*, *Gen.* 17. 1. *I am the Almighty God, walk before me, and be thou perfect*: And in that holy Profeſſion of *David*, Pſal. 101. 2. *I will walk in the mid'ſt of my Houſe with a perfect heart.* There are two other reſpects

ſpects alſo, in which men are ſaid to be perfect.

Firſt, In reſpect of their Juſtification by the compleat Righteouſneſs of Chriſt, every true Believer in this reſpect may be ſaid to be Perfect, having all his imperfections covered, and done away by him, whoſe Name is *the Lord our Righteouſneſs*: As in *Heb.* 10. 14. *For by one offering, he hath perfected for ever them that are ſanctified.*

Secondly, Men may be ſaid to be Perfect with reſpect unto their Sanctification, though the work it ſelf be yet Imperfect.

Firſt, In reſpect of the Spirit of God, the Author of that Glorious work, who will certainly perfect what he hath begun, according to that Prayer of the Apoſtle, 1 *Theſ.* 5. 23. *And the very God of peace ſanctifie you wholly;*

and I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt.

Secondly, In reſpect of the work it ſelf, which is a tendency unto perfection, a direct tendency to the future perfect ſtate of Saints in Glory: Where ever it is begun, the gracious heart is always breathing, longing, and working in continual motion towards that perfection; and content with no ſtate, meaſures, or degrees ſhort of it: As we may ſee in that Bleſſed Apoſtle *Paul*, Phil. 3. 13, 14, 15. *Brethren, I count not my ſelf to have apprehended; but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.*

Let

Let us therefore, as many as be Perfect, be thus minded.

Secondly, When these terms are severally understood, this word Upright seems more specially to relate to the regularity of a mans outward deportment, in a just, exact, and holy Conversation, according to the rules of Righteousness, prescribed in that Royal Law, the glorious Gospel of Jesus Christ, when he is holy in all manner of Conversation, without Deceit and Guile, in all his commerce and dealing with men, both in Commutative and Distributive Justice, in his private and publick capacity.

They that Defraud and Cheat, and deal Unjustly with their Brother, are strangers to Uprightness, the Shame and Reproach of their Holy profession.

Thirdly, Here in this place (I conceive) both Perfect and Upright ſignifie the ſame thing, and are exegetical, as if one Epithete had been too little to expreſs the worth of ſuch an excellent and incomparable Perſon. That you may ſee the excellency of that perfect Man,

Firſt, we will hear what the Scripture ſaith of him; not to ſay any thing of *Noah*, *Lot*, *Job*, and others, who were perfect and upright in their Generation, who were the glory of the places and days in which they lived, *Gen.* 25. 27. there is a deſcription of the Righteous and the Wicked, the Perfect and the Profane, as Learned Authors obſerve: *Eſau* was a cunning Hunter, a Man of the Field; and *Jacob* was a plain Man, dwelling in Tents: *Eſau* was

like

like *Nimrod*, a mighty Hunter before the Lord, like the Hectors of our times, a man of a rugged, ranting ſpirit: But *Jacob* was *Iſh Tam*, a plain Man, *ſine ſuco, & fallaciâ*, without Welt or Guard, as we are wont to ſay; *non acutus ad fallendum*, not cunning to deceive, though once he did ſupplant his Brother, which was more his Mothers contrivance, than his own; and another time which was more his Brothers folly, than his own fraud: There is ſo much excellency in a Perfect and Upright man, that the Lord commands *Moſes*, Exod. 28.30. *Thou ſhalt put on the Breaſt-plate of Judgment, the Urim and the Thummim, and they ſhall be upon* Aarons *heart, when he goeth in before the Lord: And* Aaron *ſhall bear the Judgment of the Children of* Iſrael *upon his*

heart before the Lord continually.
That the words *Urim* and *Thummim* were ingraven on the precious Stones of the Breast-plate, is agreed upon by the most; and some are of opinion, that they were done by the Finger of God himself: *Urim* signifieth Lights, *Thummim*, which comes from the same root, with that word, by which *Jacob* was expressed, is rendered Perfections; both in the Plural number, to imply, that abundance of Knowledge, and Holiness that should be in the Priests of the Lord. Uprightness, (*i. e.*) upright towards God, and upright towards Man, and to teach the Spiritual Priests of God, if they will enter into the Holy of Holies, and ask Counsel of God, they must have this *Urim* and *Thummim*, this light of Knowledge and Perfection. Uprightness

rightneſs is called Perfection, becauſe the perfection of a Saint is his uprightneſs.

I ſhall now give you a few Lines or Characters of a Perfect and Upright man, and you will eaſily obſerve how they ſuit both the Original and the Copy, (this worthy Friend, and precious Saint, for whoſe ſake they were drawn.)

Firſt, A Perfect and Upright man is one, of a ſound and ſingle heart: A ſingle-hearted Chriſtian, his heart is never more divided in him, than when he cannot keep his heart undivided from God; he is inſide and outſide the ſame; he profeſſes the true God to be his God, and is like the God whom he doth profeſs; he owns the truth, and is like the truth which he owns, which is ſaid to be

Una, ſemper ſui ſimilis, his tongue is always the Index of his heart, and his heart doth never give his tongue the lie : As they that ſearch into the Veins of the Earth for Silver and Gold, the deeper they dig (they ſay) the purer is the Ore : The more you know of his heart, and the more you ſee him in his private Chamber, and ſecret Cloſet, the more pure, and the more refined will you obſerve him to be ; he may indeed (as a Man) have ſome blemiſhes in his face, but his heart in the mean time, cries out with the Apoſtle, *Rom.* 7. 15. *That which I do, I allow not ; for what I would, that do I not ; but what I hate, that do I.*

He dares not indeed come to be weighed in the Ballance with a God of infinite Holineſs, yet is content, and humbly deſires to be

be tried by the Touch-ſtone of the Spirit of the Holy God: As in *Pſal.* 139. 23, 24. *Search me, O God, and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in me, and lead me in the way everlaſting.*

Secondly, He is One, all whoſe motions are guided and directed by the will of God, to which he is ſo fixed, that nothing can make him warp from it: As they ſaid of *Fabritius* amongſt the Heathens, That he was ſo true to his principles, that it was as eaſie to perſuade the Sun from his Ecliptick Line, as to hope that he ſhould leave them. So this Perfect and Upright Saint regards not Traditions and Opinions of Men, without God, but exactly obſerves his Sacred and Divine Precepts,

And

And when he ſees how ſome men loſe themſelves by leaving the Word; as a wiſe Pilot, he Steers his courſe by Card and Compaſs, having *Oculos ad Cœlum, Manus ad Clavum*, his eye to the Star, and his hand to the Helm; and as the Pin of a well-ſet Dial caſts ſhadow according to the Suns motion, ſo he moves according to the conduct and direction of the Word and Spirit; that he may be according to the Apoſtles exhortation, 1 *Phil.* 27. *Only let your Converſation be as it becometh the Goſpel of Chriſt.*

Thirdly, A Perfect and Upright man is one, whoſe thoughts, words, and actions, do all tend to, and terminate in the Glory and Honour of God; as in 1 *Cor.* 10. 13. *Whether therefore ye eat or drink, or whatſoever ye do, do all*

to

to the glory of God. As in the well-disciplin'd Army of *Israel*, the Ark of God was always carried in the midst of the Host: So in all the well-order'd affairs of his life, the Honour of God is still in the midst of all his thoughts, he knoweth that he is not his own: as in 1 *Cor.* 6. 20. *But is bought with a price, therefore must glorifie God in body, and in spirit, which are Gods.*

Fourthly, The Perfect and Upright man is One, who is the same at all times, in all companies and conditions.

First, at all times: In the time of the Gospels prosperity, he leads the Van in all the duties of Religious Worship: In the time of Religions Wane, he is Religions Champion: In days of the greatest Defection, he keeps himself from the pollution

on of the times; like *Noah* in *Gen.* 6. 9. *When all flesh had corrupted their way, he had this testimony,* Noah *was a just man, and perfect in his generation, and* Noah *walked with God.* He is another *Nehemiah*, *Baruch*, *Jeremiah*, or *Ebedmelech*, or one of those few names in *Sardis*.

Secondly, In all Companies he is the same: He remembers he is one of Gods Witnesses, and therefore out of a meal-mouth'd baseness will not betray the truth.

Thirdly, He is the same in every condition, Rich, or Poor, he is τετράγωνος ἀνὴρ, *Homo quadratus, a square man*; cast him where you will, what ever he lose, he will not make Shipwrack of Faith and a good Conscience.

Secondly, I must shew you what Peace that is, which is

the

the end of a Perfect and Upright man.

First, what it is not: Secondly, what it is.

First, It is not meant that they ſhall have no pains in their Death; for ſometimes they that have the moſt inward purity and peace, have the moſt outward pain; and they that have no purity nor peace within, have little or no pain without; but they go off (as they are wont to ſay) like Lambs, that were filthy Swine and cruel Lions in their Lives. Theſe things the Lord doth variouſly diſpenſe, as ſeems beſt in his own Wiſdom, and moſt for his own Glory, *Pſal.* 73. 4. It is ſaid of the Wicked, *There are no bands in their death, but their ſtrength is firm*, and ſo ſail ſmoothly to their Eternal torment.

Second-

Secondly, Neither is this the Peace here meant, which is mentioned in *Luk.* 11. 21. *When a strong man armed keepeth his Palace, his good are in peace*: That is, the peace of the Wicked arising from the Devils possession of their hearts, or from their carnal security; not that their case is good, but they see not their own danger, and think all is well: either

1. From a blind Conscience that cannot see; or,

2. From a brib'd Conscience (by some formal duties, or good works) which must not see; or,

3. From a sleepy Conscience that cannot foresee; or,

4. From a seared Conscience that will not see.

But by Peace here is meant, all Good, the highest Good,

Joy,

Joy, Reſt, and Glory; as in that Prayer of the Apoſtle, *Rom.* 15. 13. *Now the God of hope*, (the God that worketh hope in you, the God who is the object of your hope) *fill you with all joy and peace in believing*; a peace that is founded in Faith, perfected in Viſion, of which the Saints have ſome fore-tafts in this life, the fulneſs in the life to come, when they ſhall enter into peace, a true, ſpiritual, internal, and eternal peace; a peace ariſing from ſatisfaction, the Lord Jeſus Chriſt having born the Wrath, and ſatisfi'd the Juſtice of God, that they may have full peace: Therefore in *Joh.* 14. 27. it is called his peace: *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid.*

Secondly, This Peace is the fruit of Victory, the absolute Conquest of Jesus Christ over Principalities and Powers, and triumph over the world, *Joh.* 16. 33. *These things I have spoken unto you, that in me ye might have Peace: In the World ye shall have Tribulation; but be of good chear, I have overcome the World.*

Thirdly, It is a peace that springs up from Purity and Sanctification; the heart being purged, the Conscience refined, the Soul is full of peace within, by the help of the testimony of a good Conscience, goeth triumphant into his Eternal rest.

Reasons. Thirdly, I shall give you some grounds or Reasons why they that are Perfect and Upright in their life, shall certainly have peace in their death.

Reas. 1. 1. Because the God of peace hath

hath an infinite, intimate and everlasting love for his upright ones, he loves them and they love him above all the world, *Cant.* i. 4. *We will be glad, and rejoice in thee, we will remember thy love more than wine: the upright love thee.* And he loves them as in *Psal.* xi. 7. *The righteous Lord loveth righteousness, his countenance doth behold the upright.* He bids us behold the upright, yea he beholds them with delight himself. And in *Psalm* iv. 3. *He hath set apart him that is godly for himself,* he hath made a Covenant with them, a Covenant of Peace, and because he loves them, he will lodge them in his Bosom. Though Death can break the Knot of all human love and friendship, yet it can never loosen the Bond of Divine Love; as the Apostle says in

Rom. viii. 37, 38. *Nay, in all theſe things we are more than Conquerors, through him that loved us. For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come. Nor heigth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*

Reaſ. 2. Secondly, Becauſe he hath proclaimed and promiſed Peace, Reſt and Glory to ſuch, *Iſa.* lvii. 2. *He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.* And *Rev.* xiv. 13. *And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.* And *Pſalm* lxxxiv. 11. *The Lord God is a Sun and Shield: the*

Lord

Lord will give Grace and Glory: no good thing will he withhold from them that walk uprightly: His time of Life is his time of War, at the inſtant of Death the Warfare is ended, and everlaſting peace proclaimed, his life is his Seed-time, his end is the beginning of Harveſt, a full Harveſt of peace and joy. *Pſalm* xcvii. 11. *Light is ſown for the Righteous, and gladneſs for the Upright in heart.* When the body and ſoul of the Upright do part aſunder, the body betakes it ſelf to reſt in the Grave, the ſoul flies into the regions of peace, in the Divine Preſence.

Thirdly, Becauſe God is righteous, and he will recompence his Saints, 2 *Theſſ.* i. 6, 7. *It is a righteous thing with God, to recompence tribulation to them that trouble you. And to you that are troubled,* *Reaſ.* 3.

rest with us. And thus you shall see Christ leading them into a land of peace, Rev. vii. 14, 15, 16, 17. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.* It is great trouble that Saints undergo, and a hard matter for a man to maintain his integrity amidst so many snares, frowns and flatteries of the world. This is their

great

great comfort and encouragement, and ſhall be their reward, to inherit peace at the laſt. As *Lamech* ſaid, *Gen.* v. 29. When the Lord gave him his Son *Noah*, whoſe name ſignifies *Reſt*, and whoſe perſon was a type of Chriſt, *This ſame ſhall comfort us concerning our work, and toil of our hands, becauſe of the ground which the Lord hath curſed.* Which the Apoſtle alſo intimates, 1 *Cor.* xv. 19. *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* Implying,

1. That Saints are not altogether hopeleſs in this life.

2. That all their hope is not here.

Fourthly, Becauſe when a Perfect and Upright man dieth, he is gone out of the reach of all thoſe things that might annoy his peace, *where the wicked ceaſe* *Reaſ.* 4.

from troubling, and the weary be at rest, Job. iii 17. and are wafted over into *Emmanuel's* Land, where they have all those glorious enjoyments in which they shall eternally acquiesce.

1. He is totally freed from all evil, sin cannot be there, *Rev.* 21. 27. *And there shall in no wise enter into it any thing that defileth.* Here he is full of complaints, *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from the body of this death?* But when he dies, he sings this Epinikion, *I thank God through Jesus Christ our Lord.*

2. When the Perfect and Upright man dies, he and his Portion, and Inheritance are brought together; the Heir is restless in his expectations, till he comes to the Inheritance, but here the Portion is God himself, which the

Saint

Saint hath many times with much pleaſure ſurvey'd, and hath had thereof many a delightful proſpect of Faith rejoycing in it, as ſweet, and full, and ſatisfying; *and now doth poſſeſs that Inheritance incorruptible, undefiled, and that fadeth not away, reſerved for him in Heaven*, 1 Pet. 2. 4. *and ſhall ever be with the Lord*, 1 Theſ. 3. 17.

3. He comes to enjoy his Beloved in Glory, of whom he ſaid, when he ſaw him by Faith, *Cant.* 5. 10. *My Beloved is white and ruddy, the chiefeſt among ten thouſands*; and in the 16. verſe, *Yea, he is altogether lovely*: What will he ſay when he ſhall ſee him, and be with him in his higheſt Exaltations in Glory?

4. All his Graces ſhall be then compleated, and there ſhall be no more place for deſire, for he

ſhall

ſhall ſit down at that Fountain-head, where is fulneſs of joy, and pleaſures for evermore.

Uſe. 1. Informs, that if the Perfect and Upright mans end be Peace, then his life is full of trouble; he hath trouble within, and trouble without, as the Apoſtle ſays of himſelf, 2 *Cor.* 7. 5. *That he had no reſt in the fleſh, but was troubled on every ſide; without were fightings, within were fears.* Saints in this life, ſail (as it were) upon a Sea of glaſs, mingled with fire, the Perſecutions of men, the Buffetings of Satan, the Law in their Members, make their preſent ſtate unquiet. How did he deal with that holy and upright Man *Job*? read the Hiſtory of his Patience, and you ſhall ſee: If the Devil be at any time ſilent, the World will make an out-cry: If the

World

World with-hold its rage for a little ſpace, the Devil will invade their ſpirits.

It is ſaid of him, that when he accoſted the Lord Jeſus Chriſt himſelf, and had ſpent all his Arrows againſt him, *Luk.* 4. 13. *When the Devil had ended all the temptation, he departed from him for a ſeaſon.* If he left him but for a little while, in whom he could find nothing to faſten one temptation upon, as Chriſt ſays in *John* 14. 30. *The Prince of this world cometh, and hath nothing in me*: Will he ever leave his Saints, who have too much matter in them for his temptations to work upon? He will not ſuffer them to be a moment quiet.

1. He is continually ſtriving againſt the very Being of Grace; this *Abaddon* would utterly

terly deſtroy it, and maintains a War againſt it; the Fleſh luſting againſt the Spirit, but that greater is he that is in us, than he that is in the world.

2. He is diſturbing the exerciſe of Grace, his poſture you ſhall ſee in *Zach.* 3. 1. *And he ſhewed me* Joſhua *the High Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand, to reſiſt him.* I have often thought in my ſolemn retirements, of *Anſelms* Bird, faſtned to a ſtone by a thread, often ſtriving to flie up, but the weight of the ſtone, as often pull'd him down again: A true Emblem of a gratious Soul, who many times endeavours to get up into the Divine Preſence, but as oft as he attempts it, the Devil is at hand, to hinder and pluck him down again.

2. If

2. If the Perfect and Upright mans end ſhall be Peace, then the days of the Upright man ſhall have an end, the *Pſalmiſt* ſays, *Pſal.* 39. 5, 6. *Verily, every man at his beſt ſtate is altogether Vanity: Surely every man walketh in a vain ſhew*: There is an Emphaſis in every word, *Man is Vanity*; *every man is Vanity*; *every man at his beſt ſtate is Vanity*; *he is altogether Vanity*; *verily it is a certain truth, ſurely every man walks in a vain ſhew*, his life is but the ſhew or ſhadow of a life: That Sentence is unto all, *Duſt thou art, and unto Duſt ſhalt thou return*; and there is no exemption from that general Statute-law, *Heb.* 9. 27. *It is appointed to all men once to die, and after death, the judgment.* Heretofore to the Fathers of old, their Lives were like a long Summers day; but *Uſe* 2.

as

as ſin at firſt brought in death, ſo as ſin multiplied, it ſhortned mens days; and now our Lives are like a Winters day in all reſpects, cold, cloudy, dark, and ſhort, 'tis no ſooner Morning, but the Night approacheth; *Jer.* 6. 4. I may allude to that place, *The day goeth away, the ſhadows of the Evening are ſtretched out.*

Two things may be deduced from hence.

Firſt, Here is comfort for the Perfect and Upright man, though his life be trouble, yet his end will come and bring him peace; the great Devourer, the Grave, that ſwallows up others, ſhall give him meat; and the ſtrong Lion (Death) that feeds on others, ſhall yield him ſweetneſs: When *Abraham* had fought hard, till the going down of the Sun, and reſcued *Lot*, that was taken

taken Captive; *Melchizedeck* met him with Bread and Wine for his refreshment, who was King of the City of Peace: So when the upright Saint hath been in his hot disputes, to deliver his soul from his Spiritual Enemies, our *Melchizedeck*, the Lord Jesus Christ, will refresh him with Bread and Wine; for his Flesh is Meat indeed, and his Blood is Drink indeed, and will lead him into the City of *Salem*, a Land of Peace, as the Apostle, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finish'd my course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that day*; and after many a terrible shock, and dangerous storm, the perfect and upright Saint (through the wise conduct of

his

his Pilot) ſhall arrive ſafely at his deſired Port of peace; *For there remaineth a reſt to the People of God*, Heb. 4. 9.

Secondly, If the Perfect and Upright man doth die, then here is matter of ſerious conſideration and lamentation for the living; the life of Saints is to be deſired, and their death to be lamented, unleſs we will incur that cenſure, *Iſa.* 57. 1. *The Righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the Righteous is taken away from the evil to come.*

1. Conſider what reſentment the people of God had of old of the death of the Saints, how they mourned and wept for them, when they left their Society; *Jacob* died, and *Iſrael* wept; *Moſes* died, and all the

People

People mourned for him thirty days; and when *Stephen* died, *Act.* 8. 2. *Devout men carried him to his Burial, and made great lamentation over him.*

2. Consider the great usefulness of living Saints, especially in these three respects:

First, As they are Supports, Props, and Pillars; for so they are called, *Psal.* 75. 3. *The Earth and all the Inhabitants thereof are dissolved, I bear up the Pillars of it:* They that take this to be the Psalm of *Asaph*, do understand these words to be the words of God, that he preserves and upholds his Saints, which are the Pillars of the Earth. They that take the Psalm to be a Psalm of *David* for *Asaph*, do understand them as the words of *David*, that he would countenance and encourage the people of God, who

were the Pillars to uphold a ſhaking Kingdom. If a *Moſes* be removed out of the gap, what ſhould hinder, why the Judgment ſhould not break in upon the people, *Iſa.* 1.9. The Prophet tells us that the people acknowledge, *Except the Lord of Hoſts had left unto us a very ſmall Remnant, we ſhould have been as* Sodom, *and we ſhould have been like unto* Gomorrah. If God gather up his Jewels, and takes them away, he ſeems to be removing Himſelf, that is a great truth; *Iſa.* 57. 1. *Merciful men are taken away from the evil to come*; and an old ſaying, many times true, That they are taken away, that evil may come. Thus the Lord is ſaid in *Pſal.* 78. 50. *He made a way to his anger*: When he had ſecured *Lot*, he let down the fire upon *Sodom*, and when he had

Hous'd

Hous'd *Noah* in the Ark, what could the wicked World expect, but an over-whelming Deluge? Thus they observed of old, that the death of eminent Saints, was the forerunner of some great Calamity; as that long-liv'd *Methuselah* (whose name doth signifie a Messenger of death), died the year before the Flood came upon the whole World. *Augustine* the year before *Hippo* was Sack'd: *Pareus* a little before *Heidleberg* was taken: *Luther* a little time before the Wars in *Germany*: *Ambrose* a little before the Ruin of *Italy*. What the taking away of so many Worthies of the Lord, eminent Lights in the Church, and excellent Instruments, both here and elsewhere, may portend, I cannot tell.

Secondly; Consider their

uſefulneſs in being examples of Holineſs in the places where God hath ſet them; the examples of Saints are of great uſe in their generation: *Juſtin Martyr* was Converted by reading the Lives of dead Saints. The examples of Men, whether good or bad, have a mighty influence upon the minds and manners of others. *Theodoſius* owning Religion, made all his Courtiers to become Religious.

Thirdly: The Lives of Perfect and Upright men are greatly uſeful and deſirable, for their Counſels and Inſtructions to propagate and promote Religion, *Prov.* 10. 21. *The Lips of the Righteous feed many*: A few words the Woman of *Samaria* ſpake to the people, brought many to ſeek after Chriſt, *John* 4. 29. How uſeful this our Deceaſed wor-

worthy Friend in all these respects was, you all know, as a Prop and Pillar to the Family, to the place where he lived; and by his Example and Counsels, that scarce any that conversed with him, but was the better for him; let us then lament and cry out with *David*, *Help Lord, for the Godly man ceaseth, for the Faithful fail from among the Children of men*, Psal. 12. 1.

I need not tell you of his eminency in Religion, his Love to Christ, his Zeal for the Gospel, and for the House of God; his free and generous mind to the faithful Ministers and Members of Jesus Christ, which you know better than I: I shall say only this of him, He liv'd a pious life, he died full of gracious breathings after God, and is entered into his glorious, never-ending

enjoyments; only my heart moves me to send up this affectionate expression after him, which was *Davids* for his Beloved *Jonathan*, 2 Sam. 1. 26. *I am distressed for thee my Brother* Jonathan, *very pleasant hast thou been unto me.*

There be two Uses of Exhortation:

Firſt, To live the life of the Perfect and Upright man.

Secondly, So to prepare for the Perfect and Upright mans end, that we may have peace.

1. *Use of Exhort.* Firſt: Imitate the Perfect and Upright man, or rather take your measure from Heaven; let this be your Ambition, to ſtrive who may write moſt exactly after this Copy, or the Original, *Matth.* 5. 48. *Be you perfect, as your Heavenly Father is perfect*; ſincere and upright, compleat in all

all parts of piety: Be you like him, though you cannot be equal to him.

1 *Conf.* The Wisdom of man is to approve himself to God, who judges of men according to the integrity of the heart: Though *David* had great failings, and foul miscarryings, yet he hath this remark put on him, that he was a man after Gods own heart; and he is a man after the heart of God, whose heart comports with the heart of God, and in whose heart God is, who dwells with the Upright in their hearts, as on his little Throne or lower Heaven. He that is every where, *per modum vestigii*, is with the Upright, *per modum imaginis*, they bear his Image; it is no matter if men commend us, who are very free and prodigal of their praises, or

what we think of our selves; but as the Apostle says in 2 Cor. 10. 18. *Not he that commendeth himself is approved, but whom the Lord commendeth.*

2. *Cons.* It's our work to keep our hearts upright, and it is Gods promise to give us peace: He that will have the Beatifical Vision, must be pure in heart, *Matth.* 5. 8. *Blessed are the pure in heart, for they shall see God*; and he that will ascend to the spirits of just men made perfect in Heaven, must be perfect and upright, and of a refined spirit on Earth, *Heb.* 12. 23. *There is no comfort like this in a dying hour*, to be able to say as *Hezekiah*, Isa. 38. 3. *Remember O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*; which made

Paul

Paul make it the business of his life, *Act.* 24. 16. *Herein do I exercise my self, to have always a Conscience void of offence toward God and toward men, having a true and firm hope of the Resurrection*; as in v. 15. *and that he might have peace at the last*. It is a remarkable story I have sometimes read, of an ancient Servant, when Age and Infirmity had thrown him upon his Death-bed, in a kind of soliloquy thus he discourseth; *I am now a dying man, and am going to the Judge of all the World, What Friend have I to stand by me in this day?* His Riches, Gold and Silver, Houses, Lands, tell him they will bear the expence of his Sickness, buy his Coffin and Winding-sheet, *&c.* His Acquaintants and Relations tell him, they could Weep and Pray for him, and attend him to

the Grave: But his good Conscience says, He would go through Death, and to the Judg with him: O says he, *This is a Friend indeed, farewell Estate, farewell Relations, I and my good Conscience will go together.*

3. *Cons.* Without a perfect and upright heart all your Profession is but one continued act of provocation; your duties, like the Beauty-spots (as they call them) upon their painted faces, they account them their Beauty, but they are their Deformity; and such are all Religious duties without a perfect heart.

This Integrity and Uprightness is the Golden thread that must run through all the actions of our life. An Hypocrite may do as much or more than others, but a perfect man (though he may not do so much) yet he does

does better than others: The Devil may put on *Samuels* Mantle, but that cannot change his nature, he is the Devil ſtill. The Apoſtle tells us, *That out of the dregs of time, both the Gloworm-Formaliſt, and ſuch like Vermin ſhould ariſe,* 2 Tim. 3. 1. to the 10. v.

4. *Conſ.* Mark and conſider the end of the Partial, Formal, and Hypocritical Profeſſors, like Comets that blaze for a time, yet go off with an ill ſavour; ſo the hope of the Hypocrit fails; or, as the New Moon that ſhines briskly and clearly at firſt, until it come to the Wane, and then leaves the World under an univerſal darkneſs. They are hated of God and Man; of God, becauſe they be not as they ſeem to be; of Men, becauſe they ſeem to be what they are not; and at laſt, *Iſa.* 33. 14. *The Sinners*

in

in Zion *are afraid, fearfulness hath surprized the Hypocrite; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?*

Direct. 1. If you would be Perfect and Upright in your lives;

First: Look to your heart at all times, which is the seat of affections, & the fountain of actions.

1. And especially, In your Spiritual duties observe how the Upright man carries it with God, let your heart and God be together in all your duties: If your heart be perfect in duty, there will be peace in the duty; but the prayers of the Wicked are abomination, and in *Psal.* 66. 18. *If I regard Iniquity in my heart, the Lord will not hear me.*

2. In your civil commerce, take heed to your spirit, that you may be Perfect, Just, and Righteous

reous in all your dealings; ſhall Religion ſuffer among them that ſeem to love, and own it? Shall Piety be accounted a piece of Pageantry? and Profeſſion be eſteemed no better than a Religious Cheat by the world, through your unjuſt practices? and ſo Religion have cauſe to ſay under all her Reproaches, *Theſe be the wounds that I have received in the Houſe of my Friends.*

To Lie, Diſſemble, violate Faith, to break Promiſe, and to break in Trade, with deſign to defraud others, and raiſe their own Families; ſhut up Shops to ſhut out Creditors from their juſt dues, is become a moſt prodigious practice, a common and Epidemical ſin both in City and Country, the more is the pity, if any ſuch be concern'd that ſhould have a better regard to

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the honour of Religion. He that will be a compleat Christian, must observe Second-table-duties as well as First-table-duties, lest the World say of us, that we are like Gods in our Meetings, and Devils in the Market; Saints at Church, and Cheats in the Shop and on the Exchange. These loose and unjust dealings of Professors, are the things that hurry the World into Atheism, this is one of those great Evils of our times, that makes God angry, and Men Atheists.

Direct. 2. Principle your hearts with a true love to, and fear of God.

1. A true love to God, and then you will serve God for God; not as poor Tenants serve their Rich Landlords, out of force, or servile fear; or as *Lactantius* said of the *Græcians*; That they did worship their Gods

Gods, *alios, ne noceant; alios, ut prosint*, their black Devils or mischievous Gods, that they might not hurt them, as well as their white Devils, or more favourable gods, that they might receive good from them.

2. With a true fear of God, without which we can never be true to God or Man: As *Constantius* once tried his Courtiers, when he publickly declared that those of them that would not forsake Christianity, and the Worship of the true God, and turn to the Idol-worship, should be Banish'd his Court; and when he found that many for Court-honours forsook their Religion, he discarded them, and entertain'd those only that did adhere to the true God; saying, *They that will not be true to God, will never be true to Man.*

3. Let

3. Let Love and Fear go together; Love will make us ſerve God willingly, and true Fear will make us perform our duty to God and Man faithfully. Let theſe two be as *Aaron* and *Hur*, that held up *Moſes* hands ſteddy, to keep our hearts ſtedfaſt and upright with God.

Direct. Thirdly: Remember the Eye of the Lord is upon all your ways, *a, Deus videt, Angeli teſtantur*; God beholds, and his Angels bear witneſs, is enough to make any man cautelous and upright in his walking. He ſees us, whoſe Eys are ten-thouſand times brigheer than the Sun; in *Heb.* 4. 13. *Neither is there any Creature that is not manifeſt in his ſight; but all things are naked, and opened unto the eyes of him, with whom we have to do*; Pſal. 11. 4. *The Lord is in his holy Temple; the*

Lords

Lords Throne is in Heaven, his eyes behold, his eye-lids try the Children of men, as a Judge who tries the cause and matter by the ear, and observes by his eye the Malefactors countenance. I have often told you, and now tell you again, Man may deceive Men, but he cannot deceive God, 1 *King.* 22. 34. *Though* Ahab *disguis'd himself, and girt on his Harness never so close, yet could he not keep off the fatal throw*: So, though the Hypocrite disguise himself, he cannot hide from the eyes of God, nor escape his Righteous hand.

Lastly: Mind seriously Death, and Judgment to come: *Jerom, Sive edo, &c. Semper vox illa terribilis sonat in auribus meis, Surgite mortui & venite ad judicium*: Rise ye Dead, and come to Judgment; would be a dreadful and 4 *Direct.*

awaking peal in the Ears of all sleepy and careless Sinners, 2 Cor. 5. 10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*; and in *Eccles.* 12. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* When Death comes, it draws aside the Curtain, then all your false and vain pretences will be exposed to publick view. Death plucks off the Sinners Vizor, and unmasks the Hypocrit; and then, though he lived in honour and esteem in the world, comes off the Stage, like a Fool, and dies with shame.

2 *Use of Exhort.* The second Use of Exhortation is to prepare for the Perfect and Upright mans end; there must

muſt be an habitual and actual preparation.

Firſt conſider, no man knows how ſoon he may die, Death is a ſlie and impartial Meſſenger, who is deaf to all intreaties and arguments, and cannot be bribed; 'tis not greatneſs, nor goodneſs, nor youth, nor age, nor riches, nor intereſt can ſuperſede it; wherefore, as Chriſt ſaith, *Luk.* 12. 35, 36. *Let your loins be girded about you, and your lights burning, and ye your ſelves like unto men that wait for their Lord.* If Death delay its coming, it is the Bridegrooms favour that the Bride may make her ſelf ready. But when God cuts down the ſound and fruitful Trees, that are all ſpine, 'tis a wonder he ſpares the rotten, unſound, and barren Trees, that cumber the ground. There be three things, 1 *Conſid.*

one of which we ſhall never eſcape.

Firſt, There be ſudden, unſeen Occurrences or Providences of God, by which men are taken off, and of theſe they ſay, *Caſus nunciat mortem latentem*; theſe accidental ſtrokes of providence do ſhew us that death lies in ambuſh: Some men die at Land, ſometimes at Sea, ſometimes they go forth well in the Morning, and in a moment are dead.

Secondly, There be Sickneſſes and Diſeaſes, of which they ſay *Morbus nunciat mortem appropinquantem*; every pain and diſtemper in the body, is a real warning of deaths approach; if we ſhould eſcape both theſe, there is

Thirdly, That which will certainly take men off (Old age) of which 'tis ſaid, *Senectus nunciat*

mor-

mortem præsentem, Decrepit, infirm Old age, is Death begun in the body, so that *Nil habet, quod speret senectus*, Old age can hope for nothing but Death.

Secondly: Consider, He that is prepared for Death before it comes, shall not be afraid of the King of Terrors, when he comes: Though Death be in it self terrible, yet I may allude to that in *Isa.* 11. 8. *The prepared Saint shall play on the hole of this Asp, and put his hand on the Cockatrice-den, and not be afraid.* What *Agag* proudly and presumptuously said, he may truly and comfortably say, *Surely the bitterness of death is past*; while others say of Death and the Grave, as *Jacob* said of *Luz* at first, *How terrible is this place?* He may say of them, *This is none other than the House of God.* 2 *Cons.*

3. *Conſ.* Thirdly: Conſider, the wicked, ungodly, and unprepared Sinner can have no hopes in his death, *Iſa.* 57. 2. *There is no peace (ſaith my God) to the Wicked; every pain and ſickneſs that befals him, is like the rating of the wheels of the fiery Chariots, and the prancing of the horſes of the terrible ones, that come to fetch away his ſoul; and now he hath no hope nor life left in him,* Job 8. 13. *The Hypocrites hope ſhall periſh*; he can expect no other, but that his ſoul and body muſt ſhortly be pluck'd aſunder, never to meet together but in Hell.

2. *Direct.* That we be habitually prepar'd;

Firſt, Let us get an intereſt in Chriſt, without him there is no peace with God; and without peace with God, there can be no peace in the latter end, *Job* 22. 21. *Acquaint now thy ſelf with God, and*

be

be at peace: Whence once we have got an intereſt in Chriſt, we may die in peace. As *Simeon* when he had got Chriſt in his arms, could ſay, *Now letteſt thou thy Servant depart in peace*: O be perſwaded to receive and embrace Chriſt, to believe in him, and reſign up your ſelves to him, as you deſire to die in peace, and to be happy for ever. If you were now upon your Death-beds, and your Phyſician ſhould turn Preacher, and your Doctor become a Divine, and tell you your Sickneſs is incurable, there is no more hopes of your life, you are not like to be men of this world, you muſt prepare for another world; you had beſt make your peace with God, and get an intereſt in Chriſt. I can do no more for you, and ſo the Lord have mercy upon your

ſouls. Oh! what would the Blood of Chriſt be worth in ſuch a day? how welcome would he be in ſuch an hour?

Secondly, Be ſure that ye be in a Regenerate and Converted ſtate. *Except a man be born again, he ſhall never ſee the Kingdom of Heaven.*

And laſtly, Repent of all your ſins; Sin, like *Jonahs* Gourd, will eat up the comforts of life, and devour your peace in death; therefore ſaid the Heathen, Τὺς βȣλομένȣς ἀθάνατȣς εἶναι δεῖν εὐσεβῶς, καὶ δικαίως ζῆν, A good and holy life prepares for an happy death. Deal with ſin as the Lords of the *Philiſtines* advis'd, concerning *David*, 1 Sam. 29. 4. Who, though he had liv'd peaceably amongſt them, yet when they went down to fight againſt *Iſrael*, would not ſuffer him to go down to the battel

battel along with them, leſt he ſhould turn his hand againſt them: So, though ſin hath been a pleaſant Companion with us all our life; yet when we go down to encounter death, we muſt take heed that ſin don't go along with us, for it will certainly turn its hand againſt us, and put a ſting into Death, and deadly teeth into that Lion.

Secondly; That you may be actually prepar'd,

Firſt, Let every day be well fill'd: Days well fill'd with the works of Righteouſneſs, will make ſouls well fill'd with the fruits of Righteouſneſs, which are Peace and Joy. Let every days work be well done; examine your ſelves every night, whether your work be done, and what is done amiſs; and ask your ſouls every night (upon doing 1 *Direct.*

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doing this) whether it can willingly pass from this day into Eternity, *Job* 5. 26. it is said concerning that upright man, *Thou shalt come to thy Grave in thy full Age* (Diu vixit qui bene vixit) *like as a Shock of Corn cometh in his season*, which implies two things.

First, That he shall come willingly to his grave, as a man that hath done his work, goes willingly to his rest, so is he a Volunteer to Death, that his soul need not be forc'd out of his body, as *Lot* was out of *Sodom*; nor need he be drag'd out of the World, as the rich Fool in the Gospel.

Secondly: That when the Upright man dies, he goes as one ready and prepar'd, as a Shock of Wheat in its season, this Saint goes like the Ox in the Emblem, that that stands betwixt the Altar

tar and the Plough, with this Motto, *Ad utrumque paratus*, as ready for the Sacrifice as for the Yoke; and thus *Paul* saith of himself, *Phil.* 1. 23. *I am in a strait, betwixt two, having a desire to depart, and to be with Christ, which is far better*; betwixt two, (*i. e.*) betwixt Life and Death. In a Strait; that is, as a City that is Besieged and straiten'd; or as Iron between two Loadstones, loth to leave the *Philippians*; and loth to stay any longer from Christ; and therefore after he had stood a while *in Æquilibrio*, at last he inclines rather to be with Christ, who is altogether desirable.

1. His Common Presence is the preservation of the World.

2. His Spiritual Presence is the very joy and life of Saints.

3. His Glorious Presence, the Eter-

Eternal happineſs of Believers; and Oh! how did the heart of our deceaſed Friend breath after this higheſt of enjoyments?

2 *Direct.* Secondly: Let your accounts be always ready: The careleſs Steward can't bear the news of his Lords coming, before his Accounts be ready and adjuſted. There is a ſecret fearfulneſs in all perſons negligent of their Accounts, to hear of Chriſts coming: Every one of us muſt give account of himſelf to God, and the ſleepy ſoul fears to hear this Voice, *Give an account of thy Stewardſhip, for thou maiſt be no longer Steward*, and having ſo many Debts and Talents to account for, he knows not how to ſet upon that work, yet he that will be always ready, muſt keep his accounts even, and muſt often ask how the caſe ſtands between God

God and his ſoul, and he need not be afraid, though he hath never ſo many Talents, Debts, and Arrears to account for beyond his ability, having the Blood and Righteouſneſs of Jeſus Chriſt to ballance the account.

Thirdly, take your ſolemn leave every day of all the World, that if God ſhould call you, the World may not be found hanging on your hearts, to make you unwilling to go at his call. Every night ſay to your Friends, and to your Eſtates, farewell, as being willing to leave them: This is to die daily, and by this means you will die comfortably and willingly. 3 *Direct.*

Fourthly: Let your Graces be all in a readineſs, active, vigorous, and abounding, that when Chriſt comes, theſe Graces being

being in you, 2 *Pet.* 1. 11. *An entrance may be abundantly ministred unto you, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* Faith, Hope, and Love, must stand always expecting the Lords coming, and be renewing Acquaintance with God, and making a fresh application of the Blood of Christ, that the soul may have a clear sight of his interest in the Righteousness of Christ, and his right to Divine favour.

5 *Direct.* Lastly: Familiarize Death to your souls; we are afraid of Death, and remain unprepar'd for Death, because we and Death are strangers. When you lie down, let Death lie down with you; when you awake, let Death talk with you; when you walk, let Death be your Companion. Make a more serious im-

improvement of your ſpectacles of Mortality, & Funeral occaſions, than you are wont to do, that if God bid you die, as *Num.* 27. 12. He bad *Moſes go up to Mount* Abarim, *and die there.* You may be as ready to go and die, as to go to your Beds: Only let Faith give you always the fair Proſpect of Chriſt, of Heaven, and Glory, that your hearts may be poſſeſt with this aſſurance, 2 *Cor.* 5. 1. *We know, that if our earthly houſe of this Tabernacle be diſſolved, we have a building of God, not made with hands, Eternal in the Heavens.*

FINIS.